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that the strike is not the ideal method of securing economic justice.

There are weighty reasons for the appearance of this volume at the present time. The first is the general fact that a large proportion of employers and employees either ignore entirely or inadequately estimate the moral side of strikes. The second fact is the increasing popular conviction that strikes should be prohibited by law—a view which the recent decision of the Kansas Court brings into the foreground as bordering the important question of constitutional rights. A third reason is that Father McLean's volume discusses the subject of Strikes more thoroughly and more fundamentally than does any existing work in the English language, and evinces a greater knowledge and gives a better presentation of the pertinent economic conditions and relations than is to be found in any other English publication on the moral side of industrial disputes. The volume is divided into six chapters: I. History of the Origin and Development of the Strike Problem: II. The Morality of the Strike Intrinsically Considered: III. The Morality of the Strike in Its Relation to the End or Object Sought. IV. The Morality of the Strike in Its Relation to the Means Employed to Enforce the Demands: V. The Morality of:—I. The Sympathetic Strike; (a) Against the same Employer; (b) Against different Employers. 2. The General Strike; (a) The general sympathetic Strike; (b) Syndicalism; (c) The political Strike. Direct Action: VI. The Morality of State Action in Relation to Strike Prevention.

In addition there are an excellent Bibliography (the most extensive we have ever seen on this subject) and a copious Index. Students of industrial problems will find this work perfectly sound as regards its ethical conclusions; and we believe that it will safely endure the test of any competent analysis.

B.

The Social Mission of Charity. By William J. Kerby, Ph.D., LL.D. New York: The Macmillan Co. Pp. xviii+196.

In his preface the author tells us that "the plans of the Department of Social Action of the National Catholic Welfare Council provide for a number of volumes relating to the practical aspects of charities" (p. xi), of which this is the first. One other volume in their "Social Action Series" has appeared and others

"will be published from time to time, according as the need for them becomes manifest and competent writers can be obtained to prepare them" (p. ix). If the standard set in this one is lived up to, they will be an exceedingly valuable addition to Catholic literature.

Dr. Kerby is too well known in his own line to need either introduction or commendation, for it is safe to say that no single individual in the Catholic Church in America is so well able to discuss such problems as he. He begins his treatment with the simplest, and yet noblest, exposition of charity in existence, viz.: "The Parable of the Good Samaritan." He expounds the duties of individual towards individual, and group towards group, showing that although we may not always (indeed seldom do in modern civilization) encounter so simple a problem in relief, yet, nevertheless, the underlying principles are the same, only instead of administering immediate relief to one "wounded," "The duty is that of thinking, the problem is that of managing. The outcome is found in method and system" (p. 2).

"The Background of Poverty" (ch. II.) he finds to be "Inequality," "Competition," "Individualism" and range of "Cultural Ideals," and each of these is adequately outlined. Dr. Kerby scores our modern industrial system in many respects, but his words are not those of a mere theorist. He has a definite, tried, Christian programme to offer. Starting with the premise that "poverty is in the last analysis a spiritual problem" (p. 7), he proposes to deal with it in a spiritual manner. This can only be done adequately through the Church herself. "There are social as well as spiritual aspects of the mission of the Church. She is called upon within the limits of her power to serve every wholesome social end which contributes to the protection of justice, the insurance of social peace and the happy development of the cultural forces of life. Since the principles of the Christian life must be expressed in the terms of social relations, there is no aspect of poverty whether individual or social which may not engage her solicitude and invite the help of her resources. This participation on the part of the Church in the battle for social justice and against poverty depends in last analysis on the initiative of the individual, whether bishop, priest or layman. . . . Every child of the Church who would be true to his graces and worthy of his spiritual inheritance should feel a definite responsibility toward the modern world to do his utmost as citizen no

less than as Christian in the struggle for righteousness. . . . Any view that removes the larger social aspects of poverty from the immediate concern of the Church would lead to the surrender of her moral and spiritual leadership at a time when the world is most in need of it" (pp. 40-41).

Recognizing that "poverty is the result of social arrangement or disarrangement" (p. 42), Dr. Kerby discusses the bearings of "Justice" (ch. V.) and "Equality" (ch. VI.) on the question. This leads him to the matter of charity itself, wherein he outlines its "practical aims" (p. 89). These he enumerates as "relief," the "aim to prevent recurrence of the need," the discovery of "social conditions and arrangements that single out the weak constantly and hurl them into poverty," "the obligation to work for such social movements and conditions as will stop this process," and the "aim to spread knowledge of poverty, to sharpen the conscience of the strong, to build up public opinion, to strengthen the cultural forces and promote the legislation required to put an end to the poverty that is degrading and hopeless, and to bring relief and comfort where human wisdom cannot succeed in bringing justice and independence" (*ibid.*).

The fault of much modern social science and scientific charity is shown to lie in "the assumption that one may disassociate service of the poor from religious truth, religious motive and religious inspiration" (p. 92), which assumption, he aptly says, "strikes at the unity of life and the harmony of the revelation of Christ" (*ibid.*), for it is further pointed out "the parable of the Good Samaritan was told in answer to the lawyer's question, 'What must I do to obtain eternal life?'" (P. 93).

"Constant attention to the whole system of property" (p. 96), is necessary in dealing with poverty for "it is a baffling paradox to recognize that the system of private property prevents the weak from having property" (p. 49) so that it is necessary to apply such remedies to our present economic régime as will eliminate want so far as may be. "One of the noblest aims in relief, is to make relief unnecessary" (p. 98). Concluding that "organization, training and system are required in order that we may find our neighbor and serve him well" (p. 109), Dr. Kerby takes up the second part of his work and discusses "Principles in Relief" (ch. X). This chapter is replete with sound common-sense and must be read to be appreciated fully. To apply these

principles he believes that we must have trained social workers, men and women who are "familiar with literature, problems and methods in the field of relief" (p. 139), and to get them we must have schools. "All great social interests establish schools. Law, medicine, theology, finance, art, engineering and journalism have done so. Charity must do so" (p. 136). These will produce the necessary "Literature of Relief" (ch. XIII.) if they carry the proper spirit into organization. He notes what every Catholic worker has noted and wondered at, that the various "units of Catholic life, united as they are in faith and in ready obedience to spiritual authority, would have been so slow in developing a degree of intimacy and associated action to which so much importance is attached in modern days" (p. 165), and he finds a partial explanation in the "conflict between the old and the new" (p. 191), which "occurs everywhere in the social world" (*ibid.*). Properly to co-ordinate these two, "to distinguish between principles and institutions that are essential and stable in Catholic life on the one hand, and policies and methods subject to change as conditions demand on the other" (p. 174), is the problem which demands our keenest attention. Catholic social service is our ideal. "We must maintain the spirit and standards that have led our laity to set volunteer service to the poor high among the valuations that guide them, and we must wish to multiply the number of volunteers like the sands of the sea. . . . But side by side with these precious factors of our work, we must welcome and encourage every element that will promote the happiest union of Faith, Charity, sympathy, scholarship and power in the service of the poor. We must bring to the noblest of all social causes, the most nearly adequate preparation possible. In this way, we will do our worthy share in removing all ugliness from poverty. And if it must remain always, in some degree, it may be honorable, without penalties and without fear" (p. 194). And no one has done more in this direction than Dr. Kerby. This volume is a sort of biography of his own life's work, a record of his own hopes, and a challenge from one who has wrought to those who would work to bring our Catholic Charities, hallowed by two thousand years of practice, to the point where they can most efficiently serve the needs of the modern world.

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